One touch with the pointed end would resurrect a dead man whereas one touch with the round end meant death. The pointed end was used on the villagers who all came back to life. Stems of the willow tree were cut into the shapes of knife and fork and planted at the entrance to the village. Thus, the ghosts could no longer enter the village to cast their devilish influence. This is how the wooden knives and forks at the entrance of an Aka village had their origin. 773 539

The younger brother took the two maidens with him and started for home. On the way, a mother monkey was seen washing his older brother's wrapping towel. He was surprised and questioned it. The mother monkey said: "It is your brother's personal belonging. What has it to do with you?" The younger brother broke into a great rage, killed the mother monkey and ate it. Upon his return, he told it to his older brother. The older brother said: "True, it was my woman." Hearing that it was killed by his kid brother, he sank into a profound sorrow. Moreover, he feared revenge by the numerous relatives of the mother monkey. He then asked his kid brother for a woman for compensation among the two maidens. The younger brother consented, but he privately smeared black charcoal on the face of the beautiful one, while he cleaned and dressed up the ugly one. The older brother was deceived and married the woman who was carefully dressed up. Before long, the relatives of the mother monkey came; they bawled and railed. The younger brother came up with a plot. He had the rocks burned red hot and then asked the monkeys to sit down on them. Consequently, the buttocks of the monkeys were all heated to redness. This was the origin of monkeys with red buttocks.

2. Pan-chung.

Once there were two brothers who, while taking a walk, encountered suddenly a strong wind. The two said: "Whence comes this strong wind? We better find out its origin." Consequently, they walked toward the direction where the wind came. As they approached a ledge, they found it was large and had a huge cave from which came the wind. The two brothers, facing the wind, entered, and found it was dark at first. As they went further it brightened all of a sudden. The two lost their footing and fell to the roof of a house, which happened to be their aunt's. The aunt, who had been missing for quite a long while, was kidnapped by some monster. When she saw them she asked: "Why have you come here?" They answered:

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Some Creation Stories

Told by Tribal Peoples of The Tibetan-Burmese Group in Yunnan

By T'ao Yün-k'uei

The following is a record of sixteen stories about the origin of /2/ mankind, elves, insects and fishes, rice and grains, tobacco and wines. These were written down as told by the natives in the borderland of Yunnan in the year 1936 when an investigation was made of the tribal peoples there. (See map of the distribution of aborigines in Yunnan, Page 2.)

Myths and stories, in a simple society, are not merely after dinner talks or subject matters for pastime, but they are recognized as things which actually took place in the past. They look upon the myths in the same way the Chinese believe in the Golden Era of San-huang-wu-ti (three monarchs and five emperors). Their myths live in their everyday life; and thus, from myths, it is not difficult for us to have a glimpse of their mass beliefs, morals and the principles of conformity in social behaviors. In these myths, there are many intricate scenes, winding perspectives, attractive descriptions, numerous love affairs and adventures. And this is no less the reason that it has become one of the indispensable subject matter of pastime for the monotonous living in simple societies. Even we, upon hearing these tales, would feel their vivid persuasiveness, and be thus enlivened by them. From the viewpoint of comparative anthropology, to study the problems of cultural propagation, evolution, and the near and distant relations among various racial groups, myths are also a paramount object for research. Owing to the lack of comparative data, this essay will be limited to a narration of the original tales to serve as a reference for future study.

/3/ I. Moso (who call themselves Nashi)

1. Li-chiang hsien

In the distant ancient time, the Deluge had become calamities 973 which drowned out all mankind. The only survival was a man by 539 the name Zungtzerliri, who, by hiding himself in a drum, narrowly escaped. As the Deluge gradually rose, the drum ascended with it. When the roars of the water had ceased, he broke out from the drum

TB 539 and found himself already in Heaven. He then encountered a maid whose name was Zweherbebermi. The maid said to him: "You are a mortal on the earth. Why do you come to Heaven?" The man answered: "There is a great flood on earth. My kindred have all died. Since I have no dear ones left, I have roamed at will to Heaven." The maid said: "I too have no beloved ones. Why not you and I the two of us, befriend and love each other?" The man was then taken to her house, and hid in a bamboo basket behind a door. In the meantime, her father, whose name was Zwe-la-Ap'u, abruptly returned, and inhaling the odor of a stranger, he called out: "Whence came this wild dog in my house?" He, however, made no further investigation but kept on sharpening a knife on a rock night and day, and talked to himself: "Verily, I know there is a strange creature in the house; I must kill him." Then, her mother said: "Please do not raise your hands; let me find out about it later." The mother then questioned her daughter, and she answered: "It is no outsider, but one who has come from the earth. An extra man in our house does no harm. Besides, when the sun rises, you may order him to dry provisions and grains, or if it is cloudy and raining, to dig furrows and clean out the water; but I beg you for his life." The father, who had overheard the conversation between the mother and the daughter, broke in and reproached: "Don't you be tempted by the sorcerer. Bring him forth, and I will personally examine him." The maid opened the basket and led the man to her father. The father had known people well; it required only one look for him to tell a good man from a bad one. He looked over his hands, and learned that he was an intelligent man. He then told the mother: "Though this man is fairly intelligent, he is neither one of our kind nor good enough to to be a slave. Let us spare his life but drive him down to the world below." But the mother insisted that tests be given to determine his ability before making any decision, for she too grew very fond of the man. After her repeated intercessions, the father pretended to consent.

At nightfall, the father commanded the man to spend the night with him on a cliff, from which he intended to throw the man off in his slumber and to effect his death. Both the mother and the daughter suspected the father's intention, and privately told the man: "Tonight as you go to sleep with father, you must take with you a blanket in which a big rock is to be wrapped; and leave it by father's side. Then go secretly to sleep somewhere else." The man went, following the instruction. Toward midnight the father kicked off the rock, which

fell into a mountain torrent and struck dead a roebuck. As the father woke up the next morning, and saw the man was still about, he figured out another plot and said: "Last night when the rock fell, it must have killed a beast. You may go fetch it and share it as food with me; but tonight, I will choose to sleep by the side of a river, and you are to keep me company. "The mother and the daughter again uncovered his intention, and told the man: "Tonight you will again take with you a blanket with a rock wrapped inside. Place it by father's feet, and also, leave a piece of log between you two; adversity may thus be avoided. " The man obeyed. Toward midnight, the father again kicked the rock, which fell into the river and struck dead some fish. On the morrow, the father found the man was still around, and said to him: "You may go into the river to catch some fish; we two shall eat together. But when we finish eating, you must set out to look for tiger's cubs for me. " The man, following his words, set out to look for cubs, but found none. Instead, he returned with the meat of a roebuck. The father became angry, and said: "This is no tiger but roebuck, why cheat me? Go quickly to search for it; otherwise, death will be the punishment. " The mother and the daughter then told the man: "Tigers are mostly in places where the sun cannot be seen, but cubs like to stay under the sunlight. Go look for it. " Following their words, the man camouflaged himself in a piece of tiger skin and thus succeeded in getting the cubs.

The father, finding that he had failed in his scheme, worked out another, and said to the man: "You will have to cut down, within a day's time, a forest as large as nine mou of land. " The man said: "It is impossible to do one mou in a day, let alone nine mou!" The mother and the daughter, consoling him privately, said: "Do not worry. Tomorrow you may carry with you nine axes to /4/ the forest; mother will send some men to help you. " Without failing, nine mou of forest were chopped down when night approached. Then the father said again: "Tomorrow you must burn up all the woods, within a day's time, till they are reduced to ashes. " The following morning, the man carried out the order by burning up all the woods. But the father said to him again: "You must sow grains upon nine mou of farm within a day's time. " The mother and the daughter again instructed the man: "All you have to do is to sow nine

113 grains upon each mou, for when father returns tomorrow, he would
537 order you to collect, in a day's time, all the grains sowed." The man carried it out accoringly, and returned. As expected, the father said to him: "Within tomorrow's time, you will have to pick up all the grains you have sowed." Since the man had listened to the ladies, he was able to carry back the unsowed grains. The father then ordered a counting of the grains, and asked: "Where are the three halves of grain?" The man examined and answered: "Two halves were eaten by the ants, and the other half was in the stomach of a dove." The father said: "You must get them back!" The man had no alternative but to leave for the hills to look for them. Observing some ants under a rock, he picked one/of them/ up and broke it into two joints for the two halves of rice. The ant was an insect with a single body, but today, it has two joints. That is how it happened. He then saw a dove. As he was about to shoot it with an arrow, the maid, who was weaving in a nearby spinning chamber, saw it, and hurriedly threw a shuttle at his arm. The arrow flew instantly away and hit the dove. The other half of grain was taken out after cutting open the dove. As the three halves of grain were found, he took them to the father.

Upon seeing the grains, the father said no words; but after a while he said: "What have you come to do in Heaven?" The man said: "Since all the human beings on earth have died out, I have come to Heaven to search for a companion." The father asked: "Do you want to marry my daughter?" The man answered: "I dare not, but since the people of the world have all died, and I, being up in Heaven, would like to have some one, whether good or bad." The father asked: "How much silver have you brought with you?" The man answered: "There is now only a great deluge on earth. I have escaped with nothing but my life. But ever since I came up to Heaven, you have ordered me to get roebuck, catch fishes, hunt tigers, cut down woods, burn the hills, sow grains and collect provisions, all of which I have accomplished. These may well be regarded as the price for the companion I am seeking." The father then asked: "Do you have relatives (meaning special abilities)?" The answer was: "My relatives are those who have survived the beatings and the murders. (Pointing out that he had not died even though the father had tried to kill him.)" The father then said: "Well, since my wife and daughter both have agreed that you are the right one, what have I got to object?" He then married his daughter to him. Before long, the maid was pregnant. The parents said (to them):

"You must go to the world below to propagate the species; thus, you can no longer stay in Heaven." Then the couple knelt to bid their parents farewell, and went down, hand in hand, to the world below. 703 539

Somehow, the two had incurred the enmity of their heavenly neighbors, who, by blocking out the way with clouds and mists, made it impossible for the two to get out even after a thorough search. All of a sudden, they encountered a white crane and entreating it for a ride, they made their way down to earth. In the meantime, the Flood had receded. With the exception of some buzzing bees, no other creatures were left;so they built a hut with straws. There they lived a month and gave birth to triplet sons, who proved to be mutes. The couple's mother heard of it in Heaven, and knew that it could be of help only if they themselves prayed to their brother and sister-in-law (the oldest son of their heavenly parents and his wife). Therefore, she dispatched a butterfly as a messenger to come down to the world to inform them. The couple then made a sacrifice to their brother and sister-in-law. As soon as the prayer ended, the triplet sons, all at once, were able to speak. But their languages were different, one from the other. The oldest son spoke Kutsung (Tibetan) language, the second son, Nashi (Moso) language, and the third, Paitzu (Minchia) language. These triplets were the ancestors of the three tribes.

At the time when the newlyweds were coming down to the world, their parents bestowed on them all kinds of grains and animals except cats and turnips. However, the wife had secretly hidden some turnip seeds in her finger nails, and kittens in her lap. The grains are the foodstuffs commonly used today, and the animals are those twelve that serve as birth symbols; but the turnip is not among the grains just as the cat is not among the symbolic animals. As the father found out in Heaven about the theft of seeds by his daughter, he was in a rage. He said: "Although the /5/ turnips are very solid, I will now make them soft once they are cooked, so that they will not fill the stomach when eaten. And although the cat is a beast, I will make it purr in the stomach so as to make it different from the other beasts." The mother, who had been worrying over the newlyweds' incapability in housekeeping, commanded a dog to go down to the world with an order that they were to comb their hair once a day and eat one meal every three days. However, the memory of the dog failed him, and he got it so mixed up that he told them that three meals were to be

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537 eaten every day, and that hair was to be combed once every three days. This became their present habit. But since an excessive quantity of rice had been eaten, the necessary result was excretion. As a punishment, the dog was ordered to eat the manure.

The daughter had been previously engaged to one heavenly god, Kăsinasa. Having heard of her marrying someone else, Kăsinasa was greatly exasperated. Hence, he exercised his black art by making frost, snow and epidemics fall onto the human world so as to show his vengeance. He also locked up the gate to Heaven; thence, no mortals could enter as they pleased.

II. Lisu.

1. Tzu-kai village, Salween River (under the Administrative Bureau of Kung-shan).

In the ancient time, as the Deluge rose as high as the heavens, people on earth all died out, leaving but two persons who were brother and sister. The older brother named A-heng-Pa, and the younger sister, A-heng-Ma, had been stranded in a mountain cave together with a dog. Since the good earth was drowned out by the floods, and no foodstuffs were to be obtained, they sent the dog to a heavenly god to beg for grain seeds. The heavenly god placed some grain seeds in the ears of the dog to take back to the mountain cave. The dog wagged its head, and the grain seeds fell onto the earth; thus different kinds of foodstuffs were produced. Among them there was a young melon plant, which produced a huge melon. One day, cries were heard inside themelon. Both the brother and the sister were scared and kowtowed toward heaven to ask for help. Suddenly, a knife fell down from heaven. The brother and sister cut open the melon with the knife, and looked in. From the melon, out jumped five men, of whom three were white, one black, and one with wings. The three whites turned into Lisu, the black one, into Nashi (the Moso of Li-chiang area), and the one who had wings, being scared at the moment when the melon was cut open, flew all the way up to a ledge, and turned into a ghost. That is how ghosts in the human world had their origin.

Later, a god was sent down from Heaven to teach them reading. The three whites wrote down all the words they had learned on a piece of skin which was given by Heaven. The black one had them written down on a rock. While the god returned to Heaven to report, they wandered apart. The three whites walked together while the black one went to another place. On the way, the three whites became

hungry, but could not find anything to eat. In desperation, they ate the skin which had the words on it. As a result, they could only speak but could not write. The black one, who had written down the words he learned on a rock, was able to look them up on the rock whenever he forgot. 993 539

2. Wei-hsi-lo-kuo village, Mekong River (Wei-hsi hsien).

The period of the Vast Wilderness was divided into three stages. The first stage was named Chu-fu-ya, during which the size of man was a little over five inches. The utensils they used were small. Thus, the size of a pot was that of an egg shell, the size of a bowl, the husk of rice. At that time, the men had little energy; so they could not engage in exploitation and creation. The second stage was named Miou-shu-miou-hsieng-ya. The size of man was a little over one foot. They had made some progress. But, unfortunately, calamities from Heaven prevailed, and there appeared in the sky seven suns and seven moons which, drying up everything with an intensive heat, set the entire earth in smoke and caused all the plants to wither. Then a drought followed, which had lasted for three days /sic/ before the people went up to the mountains to pray for rain. Rain descended from heaven, and it did not stop after three consecutive months. Thereupon, floods burst forth from hills and mountains, inundated the world, and thus wiped out mankind. /6/ The third stage was called Wa-e-hsei-mei-ya, which was named after the reign of one demon, Wa-e-hsei-mei. This demon was huge beyond measure, and all the cloth woven by the Lisu people for a period of three years was not enough to cut a pair of trousers for him. Seven pots of rice were not enough to fill his stomach. And the quiver carried by this demon could contain a big bear. Since the people were unable to supply him with food, which the demon had exacted from them, they could no longer stand his molestations and resorted to run, one after another, for the valleys. There, they mated with the monkeys and apes, and soon, they themselves became monkeys and apes, thus marking the extinction of mankind.

Later, a god descended from Heaven onto the earth. The name of the god was E-yi-pa, who brought with him a melon seed and planted it on a farm. It grew and grew, finally bloomed, and bore a melon, bigger than a bamboo basket, ten feet high and 20 feet in circumference. Men were often heard talking in the melon. The heavenly god waited until it grew ripe, and with a long knife, he first cut open the east end of the melon from which, unexpectedly,

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539 two ghosts (Ni) jumped out. Then the south end was cut open, and two wolves emerged. Afterwards, the west end was cut, and two snakes wriggled out. The heavenly god was greatly enraged at the birth of these three kinds of venomous creatures. He then unsheathed the knife and cut the melon, from the north to the south, into two halves. In the east half, there was a boy, named A-heng-Pa, and in the west half, a girl, named A-heng-Ma. The two were able to speak and walk at their birth. No suckling was done prior to their eating solid food. The heavenly god adopted them as his son and daughter. As they grew up to wisdom and beauty, the regret was that at the time no other human beings existed to mate with them. The heavenly god had no alternative but to coax the two, brother and sister, into marrying each other in order to propagate the human species. The two refused and, mocking the heavenly god, they said: "We, born of the same bone and flesh, cannot contract a marriage that is incest." The heavenly god said: "This will be all right, for Heaven is going to employ you two for propagating the human species in the world. Do not oppose the will of Heaven. I have a grindstone: You, my son will take the upper portion; and you, my daughter, the lower portion. The two of you will each stand on the top of a mountain and throw down the portions of the grindstone so that they will roll into the torrent. If the upper and lower portions of the grindstone unite, then it denotes that you two may get married. If not, then you may do as you wish and you may not get married." The two agreed to the heavenly god's words, each throwing down the portions of the grindstone from atop two mountains. When the portions of the grindstone rolled into the bottom of the torrent, they tallied, as properly as could be, one upon the other. The heavenly god was greatly elated upon witnessing it, and married the two.

After their marriage, the two became unusually devoted to each other. Ten months later they gave birth to triplet sons. The oldest son was named Tcha-gk-Mu, and being wise and handsome, he was employed to rule the people and became an official. The second son, Tcha-li-bi-mu by name, possessed the wisdom to commune with spirits and being expert in divination, became a wizard. The third son, Hsia-ne-la-mu by name, was industrious in craftsmanship and became a technician. Consequently, the world was well ruled. Thence, the three men married the daughters of the common people, and thus there came into being, mankind in the world. (The sudden appearance of the daughters of the common people was not explained.)

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3. Yen-wa village, Mekong River (Wei-hsi hsien).

In the distant ancient time, there once lived a wise carpenter, who was able to make puppets which looked not only the very images of real people but could also move about. At that time, the entire universe was a vast wilderness uninhabited by mankind except the carpenter, his wife and a daughter. The divine artisan reckoned that it was high time for mankind to multiply themselves on the boundless earth; if not, the earth would grow aged and the heaven, wild. One day, the divine artisan, while talking with his wife, said: "I am going to the hills to carve puppets. I will make them capable of moving about, speaking, drinking and eating, and even bearing children. They will be cast in my own image and so similar to me that you two, mother and daughter, would not be able to tell the difference. This will be my way to propagate the human species who shall, /in turn/ bear children and raise them." His wife said: "Do you really possess such divine art?" The artisan said: "I do possess the divine art in making wooden figures the very image of myself, and if you mother and daughter can identify me among them, then I will confess that I have lost." /7/ On the second day, the daughter went delivering food to her father who was somewhere in the hills. Observing there were thirteen men who resembled her father, she failed to differentiate her real father from the puppets. So the food she brought was distributed to the thirteen men. Upon her return she told her mother everything. The mother said: "You are young in years. That is why you could not recognize your father. Your father has a characteristic which I can tell."

On the following day, his wife went delivering rice. All the thirteen men came to get their food; and his wife nearly failed to identify her husband for the twelve wooden images and the divine artisan were completely alike in every sense and every way. His wife, being nimble-minded in moments of desperation, told the thirteen men to stand still and said to them: "The rice I have brought is for my husband to eat, not for you puppets." As she was saying this, she carefully watched the faces of the thirteen men, and observed that one of them had a few beads of perspiration on his nose. Knowing that he was her own husband, she stepped forward and said to him: "You might be able to deceive your daughter but you could not fool your old wife." Thus, the wooden figures retreated into the mountain forests, mated with apes and monkeys, and since have produced all the species of

mankind. The present Lisu people are also one of those species, whose fathers were puppets, and mothers, apes and monkeys. Hence the Lisu like woods and sleep on wood, which is also used for marking years. A small pine is to be planted upon the birth of a child. When the person dies, this tree is cut down and its cambium rings are examined to determine his life span. Wooden blocks are erected on graves in memory of the deceased.

III. Ch'iutzu (who call themselves Duru)

1. So-ch'ieh village, Tu-lung River (under the Administrative Bureau of Kung-shan).

(A)

In the distant ancient time, living creatures came into being as a result of the intercourse between the sun and the moon. But all the living creatures were stupid round-shaped masses that were chaotic and indistinguishable. Thereafter, a god of the snow mountains, by the name of Ka-Wa-Ka-P'u, turned snow into clean water to lave the various creatures, and did away with their appendages and tumors so that different species were produced. The first to appear was mankind, /consisting of/ a man and a woman. Then birds, beasts, insects and fishes made their appearance with respective sex distinctions. The man and woman mated between themselves and multiplied to become the mankind of today. The rest of the creatures also multiplied, and out of them evolved the various kinds of animals in the world today. After the marriage of man and woman, their progeny thrived, but there were no grains on earth for food. Therefore the husband, Mupongo, rode on sunbeams and ascended Heaven to steal grain seeds. Originally, he intended to sow the grain seeds only on the land where he lived, but unexpectedly, winds blew at his sowing hand and the seeds were scattered all over the world. That was why there are grains everywhere nowadays. Although they had grains, yet there was no fire. So prayers were offered to the heavenly gods to request the means to make fire. While praying, his hands were playing with some rattan, and unintentionally, he rubbed the rattan against the trunk of a tree. As the friction produced enough heat, sparks emerged. The means to make fire was thus learned. Later, Mupongo's children were sick. Riding a bee, he flew to Heaven to ask the heavenly god, Ka-Wa-Ka-P'u, for medicine. When he arrived at the gate of Heaven, he called out: "Open the door!" An answer came inside the door: "Where comes this earthly being who knocks at the door? Go away quickly!"

Mupongo begged and begged, and was finally let in. The god then gave him some medicine; but, in the meantime, the bee which carried him threw off its burden and flew away, leaving him to fall from Heaven. While falling, he came to a lake, and in his carelessness, the medicine fell from his bosom into the lake. Consequently, the water of the lake had the taste of wine. Mupongo returned with empty hands, and the couple blamed each other for their children's death. But afterwards, they bore more children. However, it was because of this that the Ch'iutzu have wines but no medicine; and for the same reason their population has never thrived. 773 537

/8/ (B)

After the marriage between brother and sister, the wife went up to Heaven to visit the heavenly god, Ka-Wa-Ka-P'u. The god told her: "I have bees and honey. I will give you some bees." He put the bees in a bamboo tube and told her to take it to her husband but not to look into it on her way /home/. As the woman descended to mid-air, she could not refrain from having a look at the bees. But as soon as she opened the lid on the tube, the bees all flew away. These are the wild bees to be found today on the hillside. The next day, the woman went up to Heaven again, and the god gave her another tube. She was told to keep it in a chest in her room when she reached home. But the woman, failing again to restrain herself, opened it to look in before she entered the house. So the bees flew away again, and were all over the eaves and trees near their house. That is why today bees are raised on eaves and trees. Some of the bees turned into mosquitoes which, like the bees, sting people; their sting, however, is itchy but not painful.

(C)

There was a time when no line was drawn between human beings and ghosts, and men were often eaten by ghosts. One day, some ghosts who failed to get food on a high mountain, came to the side of a river. There again, they found no food. As hunger intensified, the ghosts cried out for help. A human voice answered: "I can help you /but/ you must promise first that from now on you would never eat people /again/." The ghosts answered: "Fine, we will never eat people from now on." The voice then said: "Go, look into the river. There will be food in the river." In the meantime, the man

had picked a lot of bamboo leaves which he threw into the river, and which turned into fish. The fish was actually food for the ghosts.

(D)

In the ancient time most people went hunting. One day, a man hunted in the hills and heard some one calling his name and saying: "Wait for me. We shall go together." But the hunter could only hear his voice and failed to locate the man. A moment later, the voice said again: "Wait for me. We shall go together." As before, he failed to see the man. The hunter was horrified, and stretching a bow in one hand while holding a knife in the other, he waited. The voice rose again several times and the hunter got angry. He bawled and railed at it. The voice then said: "You rail at me and bawl at me. I shall not go with you anymore." Since then, men and ghosts each take a different path. Ghosts like to exercise evil influences; hence there are diseases and calamities among people.

2. K'ung-ting village

(A)

In the distant ancient time, the Deluge rose as high as heaven, and mankind was destroyed. But on the mountain of the god Kawakapu, there lived two persons, a man and his sister. The name of the brother was Pang, and that of the sister, Nang. Fearing the possible extinction of human species, they married each other and bore nine sons and nine daughters. The sons and daughters also married each other. The first couple had no names; but after they were married, they became the ancestors of the Tibetans. Of the second couple, the man was named Ging and the woman, Nien; they married each other and became the ancestors of the Ch'iutzu. At that time, these four persons had an archery contest. A piece of iron was the target. It was agreed that whoever hit the target could levy taxes on those who missed. The first couple hit the target and the second couple missed. That is why the Ch'iutzu have to pay taxes to the Tibetans. Of the third couple, the man was named Gong and the woman, Kfien; after their marriage, they went to live by the side of the Titzu river, where rattan was produced. They became skilled in braiding baskets with rattan; thus they supplied the Ch'iutzu with rattan baskets. Of the fourth couple, the man was named Tchien, and the woman, Nfien; after getting

married, they moved to live in Man Nuen (to the west of Katha in Burma), and became the ancestors of the natives there. No records are available concerning the rest of the nine couples of whom, however, one couple was the ancestors of the Chinese. 773 539

(B)

/9/ The heavenly god Mubai had married his daughter to a fellow named Gungeng. One day, the heavenly god took various kinds of grains from his house to that of the Gungengs. On the way, he suddenly became stingy and hid away the grain, leaving only some mixed cereals for his son-in-law. His daughter discovered the grain seeds he had brought; she stole them and placed them beside some ginger. Thus, the grains are found in the human world; but since they have been placed together with ginger, the grains also grow twin ears like the ginger which has double-fork sprouts. All the edible plants in the human world were transmitted by the heavenly god Mubai.

On another day the heavenly god gave his daughter some fish spawns, which were placed in a bamboo basket. The daughter went by a river, and through her negligence, the basket fell into the water. Thus, fishes live in water instead of on land.

(C)

Gungeng's children got sick, and his woman went up to Heaven. The heavenly god gave her some medicine and a bamboo tube, and told her not to look into it before she reached home. The woman had gone half the way, when she came by a lake. Through her negligence, the medicine fell into the lake and the water turned into wine. Furthermore, she failed to restrain herself and opened the bamboo tube which was filled with bees. The bees crowded out, all at once, and flew eastward. That is why today there are bees on the cliffs along the Salween and the Mekong rivers. The woman covered the tube hurriedly with a lid and a few bees were left there. She took the bees home with her and raised them, and they became domestic bees. The Gunggeng couple who were originally kid brother and sister, became the ancestors of mankind after their marriage. (The Gungeng couple are Pang and Nang in story A.)

(D)

In the distant ancient time, human beings and ghosts were able

993 539 to see each other face to face, and they often hunted together. By and by, the men became busy /in other things /; so the ghosts were sent to watch the traps. As numerous boars, rats and monkeys fell into the traps, the ghosts, without reporting to the men, ate them all by themselves. When questioned by the men, they answered that none was caught. Afterwards, a dog which belonged to one of the families, mistakenly walked into the trap, and was also eaten by the ghosts. The owner, searching for the dog, asked the ghosts if they had seen it. The ghosts said they did not. But it was reasoned that a dog would not wander away like this. The hunters then learned that all the trapped beasts were eaten up by the ghosts. They bawled and railed at the ghosts who, being annoyed, hid up their trails and started to cast evil influences on the men. From then on, men and ghosts lived in their separate worlds, and men had many diseases.

3. Sin-jui village.

In the past when the Deluge rose as high as the heavens, all mankind was obliterated except two persons, a boy and his sister who lived together in a house. As they grew up, they inadvertently mated with each other. Afterwards, they felt it was rather unceremonious; so they placed by a river a bamboo tube and filled it with water. The two had intercourse by the water-filled tube, and prayed to Heaven: "If the bamboo tube does not topple over and the water is not spilled while we two are mating, then it denotes that the Old Heaven permits our getting married and bearing children. If the water-filled tube topples over and the water spills out, then it denotes forbiddance." This lasted for three days and nights, and the water-filled tube was not toppled over. They continued to live together and bear children. There were altogether nine pairs of children, of whom one-half were boys and the other half girls. They lived separately in nine places and became nine clans.

4. Pu-k'ao-wang village

/10/ In the past when the Deluge rose as high as the heavens, and all mankind was obliterated, only two persons survived. They were a kid brother and his sister, who had slept in separate beds. As they woke up, the two found themselves lying in one bed. Feeling that it was unceremonious, a water-filled bamboo tube was

placed between the two; but it was moved away when they woke up again. Then, the two prayed to Heaven: "If it is the will of God that we two should be man and wife, then when the water is splashed on the ground it would turn into nine rivers." When they finished praying, the water was splashed, and it actually turned into nine rivers. Thus, they were married and bore nine sons and nine daughters who, mating among themselves, became nine married couples. Each of the couples occupied a river and lived there, thus multiplying into nine species. The Tu-lung is one of the nine rivers and the Ch'iutzu one of the nine species.

IV. Aka

1. Chiu-fang, Lang-t'ang hsien

Once there lived two brothers who had to support their father, who was too old to do any work. Being extremely poor, the two had arrived at a decision one day to take their father out for sale. Approaching the place, they observed a little bird perching on the top of a bamboo, and the father said: "When the bamboo shoots grow, they do not forsake the old stem; nor do the young birds desert their old. How could you have the heart to desert me?" After hearing the words of their father, the two showed remorse and took their father home. However, the situation at home grew worse, and the two wanted to leave home for some other place in order to make a living. So they took out some rice and meat, and said to their father: "We two are going away; the rice and meat are kept for you to eat." Thus they left. Later, the father was swallowed by some water monster when he went to bathe in a pond.

One day, the two brothers returned home. They found some manure left on the ground by their father, but failed to see his person. They carried the manure out and came to a village house. They told the landlord: "We are leaving this in your place. It is medicine, and do not let your dog eat it. Otherwise, you will have to repay us." Consequently, the landlord strapped his dog to a post. He did not expect that the two brothers would free the dog while he was not watching. So the manure was eaten by the dog. The two then reasoned with the landlord and asked for compensation. The landlord had no alternative but to repay them with gold and silver, which the two refused. When iron was offered, they accepted.

The two went to work on the iron by the pond. In the meanwhile,

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the eyes of the water monster were hurt as the water was polluted with iron. So a crab was sent to negotiate with the two and to ask them not to use the water. The two paid no heed, and furthermore, they snatched the crab with a pair of tongs. The crab was pained and jumped into the water. The water monster then sent a fish. The two said: "If your old man (meaning the water monster) has eye trouble, he better come to speak for himself." Thereupon, the water monster came out. (The water monster was actually a dragon.) At that time, the two snatched the dragon with the pair of tongs and wounded it slightly. The dragon then promised to give the two brothers some fish to eat. The older brother wanted to have them fried, but the younger brother wanted to have them boiled. They disagreed and walked apart, each going a different direction.

The older brother went up a river, and saw on one of the banks a tree, on which there was a mother monkey, holding two baby monkeys in her arms. He said to the mother monkey: "I love your sons very much. Would you give them to me?" The mother monkey, not knowing that it was one of his tricks, let the baby monkeys down to the ground. He instantly stamped them to death with his feet and took the mother monkey as his wife. His younger brother went toward another direction. He came to a village, but found no sign of inhabitants there. /As it happened,/ they had been eaten up by the ghosts. Then he found two maidens prostrating underneath a hog trough, but knew not whether they were human beings or ghosts. He pricked their ears with a needle, and they bled. He thus learned they were human. He asked them why there was no one in the village. They answered: "All were eaten by the ghosts but us two. We had hidden ourselves underneath the hog trough and were spared." He asked: "What kind of ghosts are those that exercise this evil influence?" The maidens said: "We cannot dry white cloths in the sun for then the ghosts would appear. Neither can we pound rice. The sound would also cause the ghosts to appear." He did not believe it and told the maidens to get some white cloths to sun them. /11/ To be sure, ghosts came flying in the shape of eagles. He hurriedly killed them with some instruments. When rice was pounded, long-haired monsters appeared. He chopped them all into two sections, but they were reunited and fled. By this time, the ghosts who were either killed or fled, could no longer play their devilish tricks. So the two sisters promised to marry him. The older sister had previously received from their mother a wooden pestle with one end round and the other pointed.

To hunt wild boar." The aunt said: "Please, don't ever say such a thing. This monster is very ferocious. You might as well come and see your second uncle."

Before long, they observed the limping approach of a great cock. Their aunt said: "This is your second uncle." The cock seemed pleased to see the two, but said: "Since my nephews are here, you must do something for me to show your talents." So the two were sent to sow grains on a farm and were told to cover in a day ten mou of land. The two, figuring that it was really impossible to finish sowing on such a large tract of land, became worried and frightened. The aunt told them privately: "It will be all right. I will order some little demons to help you. But you better have a good sleep outside the wooden fence." When the two woke up, they observed that the grains had already been sowed. Then they were ordered to cut down bamboo groves, and with the assistance of their aunt, they were able to chop down an entire hill of bamboos. These were carried back to their aunt's house, and with them a number of pigeon cages were plaited. Their second uncle, who was out looking for some people to eat as he had done daily, returned in the evening and was very much pleased with it. He then asked for their wishes. The answer was that they had been away from home too long and would like to get out of the cave and go home. The cock, thereupon, presented them each with nine dumplings of glutinous rice. As the cave was below in the ledge, it required a lot of climbing to get out. With the rice dumplings they could induce the birds and beasts to help them to get out of the cave. Thus, the two bade farewell to their aunt and set out.

At first it was rather difficult; but as they had climbed up a layer, they encountered a turtle dove to which they offered a rice dumpling for its help. But the turtle dove, holding the rice dumpling in its beak, left them without further ado. Fortunately, a shrew-mouse came and leading the two by their clothings, helped them up. The two were grateful and gave the shrew-mouse as gifts a rice dumpling and a flute which they had carried with them. /12/ In the meanwhile, the turtle dove had seen this from a distance and flew back to ask for the flute. The two said: "If you fly away after getting the flute, what then?" The turtle dove said: "You may hold on to my tail so I cannot run away." Therefore, the two held on to its tail before they gave it the flute. As the turtle dove got the flute, it tried again, despite the promise, to fly away. But the two held fast onto its tail and thus made the gradual ascent. As they were approaching the mouth of the cave,

they could see the sky and the land; but the tail of the turtle dove gave away at their violent pull, thus leaving the turtle dove free to fly away. By this time, they had reached the mouth of the cave and were able to crawl out. Consequently, today the cooing of the turtle dove is like that of a flute; but it has no tail. The shrew-mouse likes to eat rice but cannot cry. All the creatures in the world were produced from this cave, and so were the winds.

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776 The Ch'iang legends consider this Forest God extremely potent. He must be worshiped with a lamb and a sacrificial service. He could make barren those lands where he was not worshiped, and he could make people sick. Therefore the Ch'iang everywhere worshipped the Forest God. Once he told the Ch'iang in a dream, explaining to them his position among gods. He said, "I am not the only god. Besides me, there is the God of Heaven, mei-da-be." People asked, "Who is the God of Heaven and where to worship him?" He answered, "The white stone you worshiped at the top of your house represents the God of Heaven." People asked, "We have known that the white stone represents the God of Heaven. But where should be the place of the white stone in the Sacred Grove?" He answered, "Behind the highest temple, erect a white stone on a stone seat to represent the God of Heaven. Inside the temple, in a niche in the wall, place a white stone to represent the God of Earth. (Different names are used in different places.) Behind the stove in the temple, erect a white stone to represent the God of Fire, mūn-kuei-tzé. During the service day, branches of cypress must be burned and a piece of fir wood is planted behind the God of Heaven....." This dialogue has now become the code of ceremony of the Ch'iang. At the same time, the passage explains that white stones may represent different kinds of gods. But the white stone at the top of the house represents the God of Heaven. The Ch'iang's perplexity about this white stone is now clarified.

From the aforesaid, we can see the meaning of the white stone in the Ch'iang beliefs. What the Ch'iang worship, however, are not the white stones themselves but the Gods of Heaven, Earth, Forest, and Fire. The Ch'iang perhaps have had this kind of belief for a considerably long period of time. One of the Ch'iang's ancient folk songs says: (4)

•539 4. Words of the entire song are as follows:
"The greatest are Heaven and Earth,
Next to them is the Sacred Forest:
Wild beasts beating stones on the cliff,
Fir trees and birch trees,
Grasses flourishing, lakes deep,
Mountains high, the land big,
Remember, remember! "
This is one of the songs sung by the Ch'iang at Shang-shui-li in Wen-ch'uan after sacrificing a

• 539 lamb to the Sacred Forest for the New Year celebration on the first day of the tenth month /of the lunar calendar./

"The greatest are Heaven and Earth,
/12/ Next to them is the Sacred Forest."

2. Gods on the Roof and Inside the Stone House.

776 [342] The top of a Ch'iang house is like the roof garden of a Western house. In the center is an agricultural and pastoral workshop. Along the walls are places for worshiping gods. There are gods on every roof of a Ch'iang house, but the number of gods on each roof may be different. For example, at Lo-pu-chai in Wen-ch'uan hsien, there are on the roof of a Ch'iang house five gods, represented by five pieces of white stones.

1) Mo-pǐ-tzé	God of Heaven
2) Rü-bü-tzè	God of Earth
3) Tzǔk-si	God of Mountains (God who sustains the earth)
4) Sǐ	Goddess of Mountains
5) Si-wa	Lord Kuan.

In Li-fan, the Ch'iang at Hou-erh-k'u and Shang-san-li worship nine gods on their roofs:

1) A-pä-mǔbe-da	God who created Heaven and Earth.
2) Rǔbe-we-ngi-tzè	Goddess of Earth.
3) Dsu-rǔ-pee	God of Redeeming Vows and Opening Roads.
4) Abe-shi-gai-ki	God of Mountains (Different Mountain Gods in different places).
5) Bo-wa-tzè	God of Building Houses.
6) Ta-la	God of Directing War (who showed the Ch'iang the way to defeat the Ko.)
7) Shgee	Door God of Heaven (who will take care of everything.)
8) Mǔ-gee	The Wise Man in the Ch'iang

death. Having completed the ceremony and returned home, the tuan-kung washes his hands outdoors. Then he enters the house, sits beside the fireplace, and has his meal. After the meal, he begins 783
to make flags and cuts paper flowers. Flags are planted on a bushel. The monkey head and offerings are put in place. Chanting liturgies, the tuan-kung takes the flags and plants them in front of a straw mattress. He wraps the chicken's feather in paper and hangs it on the top of a flag; on the top of another flag, he also hangs the chicken's feather, the bow, arrows, and other things. Having done all these, the tuan-kung, chanting prayers, begins to offer sacrifice for redeeming the vow. All people gather and drink. Then they make offerings to the God of Wealth, the Sheep God, the Door God, and the ancestors. The chicken offered to the Door God can be killed and its blood is spread on the flag. The chicken offered to the God of Wealth and the Sheep God must be crushed to death. Before dawn, the host carrying the chickens, incense, candles, etc., follows the tuan-kung as he dances from the fireplace up to the roof. Up on the roof, first a gun-shot is fired. Then the host strangles the chickens. After finishing his chanting of prayers, the tuan-kung gets ready the offerings to the White Stone God, hangs a flag on a piece of fir wood, and pastes the chicken feathers on the wood. After three days, the wood is moved and planted on a good farm. The chicken feathers used in the sacrifice are thrown on the farm.

The above-mentioned practice has probably had a long history. 539.
The Ch'iang have an old folk song as follows:

"The Ch'iang people worship god, and to make the sheep and
chicken vows, they hire a tuan-kung;
The sheep vow to clean the house, the chicken vow to clean
the house and the cattle ranch.
As dirt is cleaned out, all is purified and the water is clean;
The God of Heaven, the God of Earth, come all to enjoy!"

/23/ Divination-- The Ch'iang practice divination with sheep's 787
thigh-bone, egg, or white dog. First, the sheep's thigh-bone divination:

Foretelling with the sheep's thigh-bone is called tchi-pü-sze in the Ch'iang language. Very few tuan-kung know the method of divination. Nowadays only the tuan-kung around P'u-ch'i-kou in Li-fan can still teach it. However, only one out of four or five disciples may have the opportunity to be instructed. All the magic words will not be taught even to the most reliable disciple until he holds his

782 carved tablet is immediately made to be returned to the cave and the old one is burned before the god. At this moment, women are crying and complaining before the god, grumbling incessantly and discharging urine and fecal matter in front of the temple to show their grudge and resentment. When those who deliver the carved tablet to the cave return, the women start to sing some very obscene songs of praying for rain. (The words are recorded elsewhere.) Then they fill their wine jars with clean water and carry them back. Singing all the way, they do not stop singing until they reach Na-wa-chai. When they pass by Shang-san-chai, people there ask the praying-for-rain group to drink wine. But they do not stop and proceed to return to their own villages. Pouring the water from the jars before yei-bo, the local god, they think in this way they will get rain from the sky.

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Praying-for-rain Song

782 The Ch'iang have several praying-for-rain songs, one of which
•539 is as follows:

Man's _____ often looks for woman's _____ very hungry, very thirsty!

Playing_____, ku-ku-ku; playing_____ku-ku-ku;
Well, clouds are gathering!
Well, clouds and rains have all come!

782 All women participating in the praying for rain are married. Therefore, they can sing songs like this. In other songs, women may describe how they had intercourse with their husbands the previous night. However, we have never heard of any promiscuity among the Ch'iang during the praying for rain. This is different from the farming festival in India, but similar to the Dutch and German farmers who may have sexual contacts in the field during the sowing season.

/27/ Words and music in the Ch'iang song. (see following page).

782 While singing the praying-for-rain songs, singers, regardless of
533 the number, are divided into two groups. The first group sings one passage and the second group must repeat it. For instance, the first two lines of the song on the following page must be repeated by the